

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly; Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Sinful Silence

By Charles H. Spurgeon

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."—Isa. 58:1.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."—II Tim. 4:2.

Treatises in abundance have been produced upon the sins of speech; but are there not also sins of silence? Spurious silver of speech is current, but base gold of silence is not unknown. A man may transgress as truly by holding his tongue as by speaking unadvisedly with his lips. If by being quiet we could escape from all responsibility, life would be an easy matter, and the coward's millennium would have arrived. If absolute silence would screen us from duty it might be the highest prudence. But it is not so: our position in life involves us in certain obligations of speech, and if we do not act according to them we shall be verily guilty. A member of the House of Commons lately said, "It appears to me that silence has its responsibilities as well as speech," and we were so struck with the expression that we thought it worthy to rank among the best of modern proverbs.

Sinful silence is by no means so common as sinful talk, but there are times when it may be quite as full of evil. A lie can be told by our saying nothing as well as in express words; for when silence gives consent to falsehood it is itself falsehood. To refrain from warning the unwary when we see that they are being deceived is to be an accomplice in the imposition. To quietly listen to false doctrine without seeking a fit occasion to enter a protest may soon amount to participation in the error. When a political wrong is being done, those who by their voices and votes might prevent it are partners in the iniquity, since they refuse to exercise their influence for truth and righteousness. "To him that knoweth to do good and doeth it not, to him it is sin." When

(Continued on page 5)



Charles H. Spurgeon

Getting the MOST Out of Your MINISTRY

By Evangelist Robert L. Sumner, Contributing Editor
P. O. Box 3, Pana, Illinois

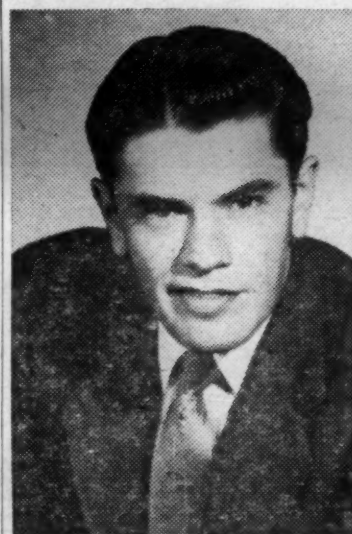
"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous

judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4:1-8.

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."—I Cor. 9:26.

During the early phase of Mark Twain's career, when he was struggling to make ends meet on his very limited income, he received an offer from a second-rate comedian to write some jokes for a \$50 fee. Twain promptly turned him down saying that if he accepted, they would both be called thieves.

"But why?" inquired the startled comedian.



Evangelist Robert L. Sumner

"Because," said the famed humorist, "if you suddenly began telling good jokes everyone would think you stole them. And if any-

(Continued on page 6)

HERE'S YOUR ANSWER

Christmas is just around the corner. Our present tremendous subscription campaign drive was planned with your Christmas giving in mind.

Remember last Christmas when you pushed through crowded streets and stores, waited by the hours for service, then gift wrapped your purchases, and stood in line at the post office?

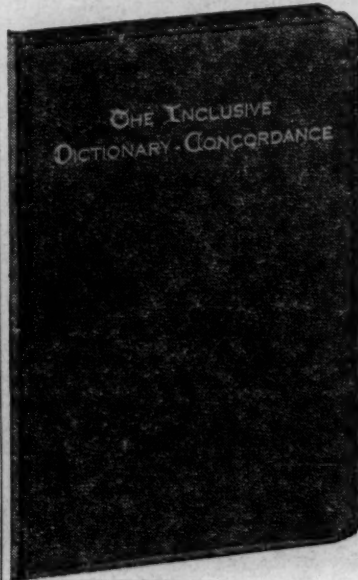
This year do your best Christmas shopping from the comfort of your own armchair by turning most of your gift-problem worries over to us.

Christmas is a time of giving, sometimes foolish giving, sometimes extravagant, but nevertheless a time of giving. What can you give that will last a whole year, an inexpensive blessing for everybody in the home? For an entire year, week in and week out, the Gospel will come through THE SWORD OF THE LORD. And you may give this blessing to any person or family you love for such a small amount. This coming year some one who subscribed to THE SWORD for an unsaved friend will save a soul from death at a cost of only a half-dollar! Less than \$2 a year, yet one single issue of the paper you may send to another will restore a broken home, or stop a tobacco habit, or save a young man from a drunkard's grave, or will start a revival in an entire community as it has done before. How much you give when you give a year's subscription to THE SWORD!

For your Christmas giving we offer the following low subscription rates, plus a gift with each \$5 and \$10 worth of subscriptions.

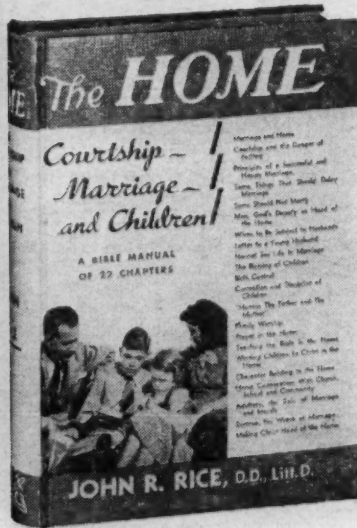
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270-page Bible Dictionary-Concordance with 3 Subscriptions for \$5



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(Continued on page 4)

Our Wonderful BIBLE

By Rev. S. Maxwell Coder

Dean of Education, Moody Bible Institute, Chicago, Illinois

Third of six scholarly, heart-warming articles, as given on several radio stations.

III. The Scientific Accuracy of the Bible

When we pick up the Bible and ask of it, What claim has this Book on my confidence in the light of modern scientific research? we ought to realize that there is no other ancient book in all the world which anyone would think of approaching with such a question. All other ancient books contain statements so fantastic that no one pays serious attention to them. Holy books from the East include legends and errors too childish for consideration; and many things so grossly immoral and wicked that scholars have had to expurgate them in translating the books into our language.

Scientific works usually become useless within a few years because of their discarded theories and their fanciful conclusions which are shown to be in error by later discoveries. Such publications are found on the shelves of second-hand bookstores, with no buyers except curiosity hunters.

Anyone who has read the greatest masterpieces of philosophy is aware of the fact that they contain notions about the universe which a grammar school child would think foolish today. Plato wrote, "The world became a living soul, and truly rational." He re-

ferred to the earth as "this vast and visible animal." The people in his day believed earthquakes resulted from the creature, the earth, shaking itself, and that all things were made from four pre-existing

(Continued on page 4)



Dr. S. M. Coder

THE EDITOR'S Notes

by John R. Rice

We saw a blessed revival campaign close last Sunday at Central Baptist Church, London, Ontario. I was there 15 days, October 7-21. Mrs. Rice and Miss Viola were there, and we carried on the office work during the campaign. I preached, I think, 53 times in 15 days counting some short radio services. Rev. Arthur Pyke who was chairman of our two city-wide campaigns in Moncton, New Brunswick, in which over 800 people claimed Christ as Saviour, is now pastor of the Central Baptist Church, London.

Results came slowly during the early days of the campaign. On the second Sunday there were 18 or 20 professions of faith, added to perhaps 6 or 8 saved during the week before. Then blessings increased until on the closing Sunday night there were perhaps 25 or 30 who came forward to claim Christ as Saviour at the invitation, most of them adults. There was a lot of personal work, much praying, and a genuine manifestation of the power of God for which we are happily grateful to God.

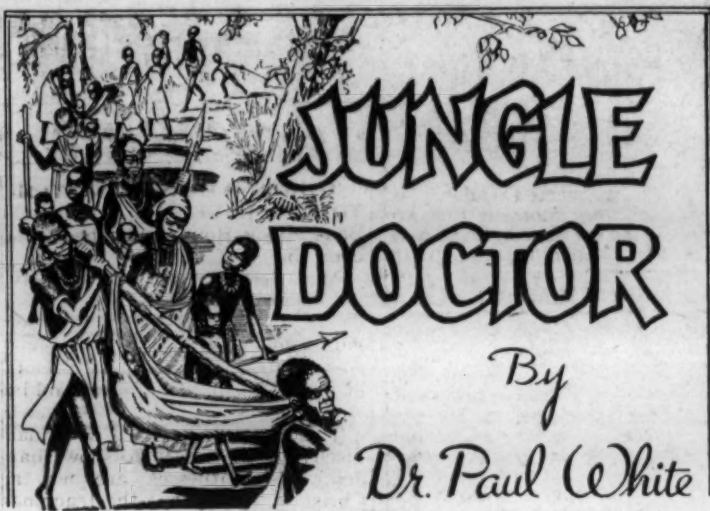
Sunday night after the service we drove 144 miles, crossing the border at Windsor-Detroit. The next day we came by way of the Ohio-Indiana turnpike and arrived at Wheaton before 3 p.m. We found a mountain of mail awaiting us and heavy, heavy duties.

Now we spend nine days at home, preach in Calvary Baptist Church, then 4 days in Saskatchewan, Canada, at Briercrest Bible Institute for the annual Bible conference where great crowds are expected. Then on Monday night, November 5, we begin a two-week campaign with the young Calvary Baptist Church here in Wheaton. And all the time we have the long hours of work with SWORD copy, the mail, supervision of the work and workers, running the Sword book publishing business as well as the Free Literature Fund, trying to write articles and books that will glorify God—it is more than we can get done. We earnestly covet your prayers. But best of all, God gives souls saved, and we rejoice in preaching the Word. We estimate there were from 60-80 professions of faith in London. Besides that, we flew to Pontiac, Michigan, to speak twice to a state-wide meeting of Christian workers at Emmanuel Baptist Church.

False Friends?

Our greatest burden at present is the subscription campaign. May God give the 40,000 subscriptions we ask, through His people.

We wonder if many of the readers of THE SWORD OF THE LORD are not really false friends. There are preachers who have read THE SWORD OF THE LORD for years, paid for by somebody else, and who never sent in a subscription. Surely they are a false kind of friends,



CHAPTER X

Crocodile Forceps

I stood looking through the hole in the wall that served our jungle operating theater as a window. An African nurse was carrying a bag of my precious surgical instruments on her head. I felt sure they would fall. She had to go through a narrow doorway, and how could she see that kerosene tin that someone had left in the middle of the path? My heart was in my mouth, but she managed everything with the greatest of ease.

All the instruments were put on shelves made from petrol boxes, placed one upon the other. As they were being put in their proper places, Daudi, my theater "sister," picked up a pair of forceps.

"What are these, Bwana?" he asked.



"Crocodile forceps," I replied.

"What are they for?"

"Pulling beads and things out of children's ears or noses."

"That is good weapon, Bwana. Many children put beads into their noses, or perhaps an insect walks into their ears."

"What would the witch doctor do, Daudi?"

"Oh, poke with thorn, Bwana,

false to THE SWORD and false to Christ, in not helping. They do not obey the injunction of Galatians 6:6, "Let him that is taught in the word communicate (or share) unto him that teacheth in all good things."

Some preachers get sermon illustrations, use sermon outlines from THE SWORD OF THE LORD regularly, yet never send in a subscription. They expect others to pay even for their own subscription and they do not subscribe for others. Surely such men are not only ungrateful and careless but are false friends.

Thousands of lay Christians have received THE SWORD OF THE LORD

with bad effect."

"Kah!" I said. "How nice."

The forceps sat on the shelves for a year, polished each Thursday by the theater attendant, who delighted in watching the way in which the end of them opened and shut.

"Kah! It has the mouth of a cobra, Bwana."

"Yes," I replied, "but it's more useful than a bag full of snakes."

"Truly," he laughed.

Then, one day, in the heat of the early afternoon, as I was trying to find a cool spot in my dilapidated house, a dresser arrived hotfoot.

"Bwana, a child, with a du-du (an insect) in his ear."

"What does he say?" asked my wife.

"Oh, a child has come to the hospital with an insect of some sort in his ear. Now I shall be able to use those crocodile forceps. I have been itching to try them out, but there has been no chance so far."

I grabbed my topee and set out for the hospital. Under the veranda of the outpatients' department, a mere tin shed with a concrete floor, were thirty people. The subchief of a village some ten miles away came forward to greet me. Solemnly I shook hands with everybody, inquired after their health, their appetites, their gardens, their night's slumber and

as a gift from somebody who loved them. Now if they are sincere friends should they not do likewise for someone else?

We do not ask that anybody ignore his duties to his own church, his own denomination, or to other proper mission causes. We just say that those who are blessed by THE SWORD OF THE LORD should support it and should send in subscriptions. We ask nothing for the editor. All we ask is for Jesus' sake. And friends of Jesus Christ surely ought to be loyal in this time.

Every reader who believes that the Bible is really the Word of God should now prove his faith by his works. Every reader who believes in preaching the Gospel to every creature, as we try to do, should prove his loyalty to these principles by sending subscriptions to others.

We wait for true friends to do their part. Are you a true friend or a false friend?

MOVING SOON?

To make sure of getting your SWORD promptly, please send advance notice of your change of address directly to us.

At least five weeks before change takes effect let us know:

1. Date you're moving
2. Old Address
3. New Address

If you clip the old mailing label from your SWORD and send it in with your change of address, that will help.

Write to THE SWORD OF THE LORD, 214 W. Wesley St., Wheaton, Illinois.

It's possible to have your mailing address corrected by filling your new address with the Post Office, which in turn will notify us. But if a copy of the magazine is sent before that notice reaches us, it means expense for you in forwarding postage.

their wives, and then got down to business.

"Oh, Bwana," said the Chief, "My son has a du-du in his ear."

"How did it get there?" I asked. "He was lying asleep, and behold, it crawled in. And when he tried to shake it out, behold it hung on."

An all-too-easy happening, I thought, when a child sleeps on a cowskin on the floor in a native house that swarms with insect life. I turned back to the Chief after a hasty look around for the patient.

"Oh-o-o-o-o-o-e," I said, "and what did you do then?"

"Oh, nothing," said the Chief.

"Liar," breathed Daudi, behind me, in English.

"Did you do nothing?" I asked.

"Oh, well—er—his mother took him to the witch doctor."

"Ngh-h," I said. "And what did he do?"

"I do not know. Ask the mother."

"Oh!" said the dresser. "And who rules in your house? Is a woman the chief in your village?"

Everyone laughed, except the Chief, who was extremely uncomfortable.

"Come," I said. "Tell me all. I am no stranger to this country. Do I not know your language? Do I not understand your customs?"

"I have sinned, Bwana," said the Chief. "I will tell you all. I gave the witch doctor a great bowl of millet seed and, in return, he poured medicine into my child's ear. Medicine that he made by boiling herbs and goat's fat in a little clay pot."

"Did it work?"

"No, Bwana, it didn't!"

The patient, a lad about twelve years old, came over to me.

"Bwana," he said. "I'm not afraid of you. You can help me, I know."

"How do you know?" I said.

"I remember, Bwana, the football match, when you stitched up the man's leg, and he had no pain."

I recalled the incident when my emergency kit and some local anaesthetic had helped me to stitch up a long cut in a man's thigh at a village football match. Both the spectators and the victim were thrilled to watch the stitches put in painlessly.

I took the small lad into the operating theater. Daudi opened the door.

"Bwana, keep my father outside. I will tell you the truth,"



whispered the small boy. "Is not the insect in my ear?"

Daudi told the relatives to wait on the veranda. The lad sat on the operating table. I collected instruments and various bottles.

"Tell me, old man, what happened."

"I was asleep in our house, lying with my head in my blanket, on a cowskin near the grain bin. A du-du crawled into my ear, and has been walking, walking, walking ever since. I shook my head and poked round with a bit of grass, but it would not come out. My relatives tried blowing into the other ear. Then they stood me on my head, and gave me medicines to make me very sick, but the insect still walked. Then my father took me to the witch doctor. First he poked with a thorn—Kumbe!

How it hurt! Then he poured boiling medicine into my ear. Yah! How I screamed and struggled, but it did no good. My ear was burnt outside and inside, but the insect still walked—and now—my head throbs and throbs. I cannot sleep. The pain and the throbbing nearly drive me mad. Oh, Bwana, help me!"

I put some gauze soaked in cocaine over his swollen ear. It was a nasty mess! After a while the swelling had decreased and I was ready with my crocodile forceps. The dresser turned to me.

"Do it outside, Bwana. Let them all see. This is a work no witch doctor could do. Show them our beautiful weapon. Let them see how it works, so that they may understand our better way."

"All right," I said, and we moved our kit out on to the ward veranda. With a special torch adapted for looking into the ear, I proceeded to locate the insect before the admiring relatives, who crowded round. The little boy kept backing away.

"Keep your head still, my son," I said.

"I'm trying, Bwana, but it just moves all by itself."

We tried again.

"It's hard, Bwana. Let me put my head against the wall, and then, behold, I cannot move it."

We moved over into a corner. He sat on one small stool and I on another. First I cleaned the ear with a wisp of wool, and put in some soothing drops. The relatives watched everything openmouthed. Gently I removed clots and dirt that gave ample evidence of the witch doctor's thoroughness with his thorn.

"Hurting you, my son?" I asked.

"Yes, Bwana, but only a very little bit."

My auriscope—the ear torch—at last could be put into the ear, and peering along its lighted barrel I could see part of the insect. I groped for it with the forceps. "Ya-a-a-a-a," said the boy, "the du-du is walking."

"Truly," I replied. "It's his last walk, though."

"Can you see him, Bwana?"

"Yes, but quietly for a minute, and I'll have him out. Hold your breath."

Again I sighted the insect, and grabbed.

"Nearly," I breathed, and then—"Got him!"

In triumph I produced the offender firmly gripped in the jaws of the forceps.

"Ya-a-a-a-a," said the relatives.

"He-e-e-e," said the small boy, rubbing his ear tenderly. "Give it to me, Bwana. Let me have it."

I released the jaws of the forceps, and the small boy took the



insect and ground it between his thumb-nails with great thoroughness.

"There!" he said.

Everybody roared with laughter. The Chief shook me firmly by the hand.

"Ati, Muwaha" (well Chief), said Daudi, "could you get rid of this insect yourself? Or could the witch doctor—by your own efforts?"

"Hamba hadado" (Not even a little bit), said the small boy, feelingly. "But the Bwana could, with his crocodile forceps."

"Yah," said Daudi. "That du-du is like sin. You cannot get rid of it yourself, no matter how hard you try. Only Jesus Christ, the Son of God, who loved you and gave Himself for you, can do that."

The crowd of Africans whispered excitedly together, but the small boy came across to me, and said: "Bwana, when I am chief, I will see that everyone comes to hospital."

He was silent for a moment, and then, rather wistfully, he said:

"Bwana, when I have been to school, may I come here to learn to be a dresser like Daudi?"

* * *

"Do you remember me Bwana?"

I looked at him hard. "Yes, but I can't quite remember where I saw you last."

He grinned, and ground his thumbs together.

"Do you remember now, Bwana?"

"Surely," I said. "You had a du-du in your ear."

"Yes, Bwana. And because of what you did to me that day, and what you told me, I have become a Christian and next year I'm coming to hospital to be a dresser, so that I can help others as you helped me."

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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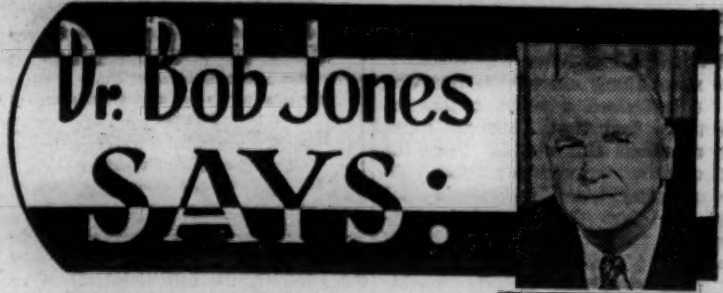
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I have just returned from a most remarkable eight-day meeting in the Harry MacArthur Memorial Bible Church in Glendale, California. Dr. John MacArthur, a member of our Bob Jones University Board of Trustees, is pastor of this wonderful church. While in Los Angeles, we saw approximately one hundred of our former Bob Jones University students. They are all standing true. They are soul winners. They are living separated Christian lives. There has never been in my lifetime a day when there was such a need for the type emphasis Bob Jones University is giving as now. We have students this year from every state in the union except Utah, and they are here from twenty-five foreign countries. We want to assure our friends that, let come what may come, we are not going to surrender. We, of course, are going to maintain our high academic standards; but we are going to be true to the Bible and the Gospel; and we are not going to surrender to the neo-orthodox movement that is subtly wiping out the line of demarcation

between the old-time religion and modernism.

We want you Christian people to pray for us. We want you to keep lining up the right kind of students so we can train the right kind of Christian leaders. They are going to be needed in the next twenty-five years more than they have ever been needed in America before. They are going to be needed, not just in the ministry, but as school teachers, housewives, business people, etc. They are going to be needed in all the different walks of life. Bob Jones University makes it plain that life is not divided into the secular and the sacred. Every Christian who is surrendered to God and doing the will of God is a God-called person, and God's calling is always a sacred calling.

Please let us hear from you, and please remember that we need financial assistance in order to keep on keeping on doing the job. Thank you and God bless you.

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You Can Be Saved Today!

Dear unconverted reader, you may this very moment turn to Christ and be saved. God loves you. Christ died for you "that whosoever believeth in him should not perish, but have everlasting life." If you are tired of sin, turn your heart from sin in repentance today and depend upon Jesus Christ to forgive you, as He promised to do. The moment you honestly turn to Christ in simple trust, relying on Him for forgiveness, that moment you will have everlasting life. Do it today and tell somebody!

If you want further instruction, please write for a free copy of the 24-page pamphlet, "What Must I Do to Be Saved?" Ask any question or help about salvation. How glad we will be to answer! Address: Editor John R. Rice, 214 West Wesley Street, Wheaton, Illinois.

fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

That is God's way to settle difficulties among Christians. In no case should we carry grudges. Trifling and inconsequential matters, simply forget. One important enough to grieve over, go in the Spirit of Christ to "gain thy brother," as Jesus said. And let no church treat any member "as an heathen man and a publican," over a trespass against another Christian, until this plan is tried in love and for peace.

A Christian to Take Initiative Likewise When He Is Blamed

If a Christian is offended or wronged, he should be the first to seek peace. But if he has offended another, if a brother thinks you have wronged him, still you

Book Reviews

THIRTY YEARS A WATCH-TOWER SLAVE by W. J. Schnell, Baker Book House, published October 15.

Mr. Schnell was, for thirty years, a member of the Watchtower or Jehovah's Witnesses organization, and most of that time was in full-time service as a leader among them, in Germany and in America.

This is not primarily a doctrinal discussion. It is easy to show that Jehovah's Witnesses are not a Christian group, that the teaching is not Christian teaching, but a false cult wholly unchristian and anti-Christian. But this book is rather the sordid story of the growth of a world-wide political

are the one to make peace. Jesus said in Matthew 5:23, 24:

"Therefore, if thou bring thy gift to the altar and there remember that thy brother hath ought against thee, Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

So important is reconciliation with a brother, that a Christian should not come to pray or serve, Jesus evidently means, till he has cleared his skirts and made peace everywhere it lies in his power. For Christians to be at outs grieves God so that He has no pleasure in the prayer of one who will not seek peace. And certainly when Christians are unreconciled the Gospel is hindered; Satan mocks. Hating, grudge-holding Christians will never have influence with men, even as their power with God is hindered.

You will see from Matthew 5:23, 24 that a Christian is always to take the initiative in making peace. "If thy brother hath ought against thee . . . go be reconciled unto thy brother," says our Lord. And if the Christian is the one offended, then too, he is to take the initiative, and go all the way to make peace, as was plainly taught in the Scriptures given.

— THE END —

organization using religious slogans and ideas and methods to combat Christianity and build a world-wide cult. The story is interesting, disgusting, alarming, amazing! It shows how a converted, born-again Christian can be led into sin and false doctrine, led to use lies, threats, spying, political chicanery, and even descend to drunkenness in the name of a false religion!

As a history of the Jehovah's Witness cult, showing the development of its basic ideas, campaigns, principles, organization, and methods, this book stands alone, and we think it should be very widely read. Price, \$2.95.

Puzzle Number 49

CLEWS ACROSS

- 1 Island in the Aegean Sea (Acts 20:15)
- 5 Hosts, or armies. A word used only twice in the English Bible. (Rom. 9:29)
- 11 District Southeast of Babylon, on the Persian Gulf
- 13 The gleaner
- 14 State (Abbr.)
- 16 Color
- 18 You
- 19 Aluminum (Abbr.)
- 20 A vine
- 22 Place where the sons of Jacob mourned for their father
- 23 Era
- 24 Over (Contraction)
- 25 Pronoun (Possessive)
- 26 A city of Judah. (I Chr. 2:55)
- 28 Abraham's birthplace
- 30 Messengers
- 32 Purpose
- 34 A figurative name given to Israel. (Hosea 2:1)
- 36 Scattered
- 38 Part of a day
- 39 Antagonist
- 40 Father of Saul (Acts 13:21)
- 42 Garden implement
- 43 Base
- 44 An unidentified man, mentioned in Proverbs 30:1
- 45 Lowly animal, honored by Christ
- 46 Expression of disgust (slang)
- 47 Behold
- 49 City of Judah. (Josh. 15:34)
- 51 Trinity term (Abbr.)
- 52 Mountain, east of the Red Sea, where the law was delivered to Moses (Gr. form)
- 54 Brick. (Luke 5:19)
- 56 They are high above the earth
- 57 Relation of Rachel to Rebekah (Gen. 29:10)

CLEWS DOWN

- 1 Jesus Christ
- 2 Pronoun
- 3 Aged
- 4 Wife of Abraham and mother of Isaac
- 6 City of Moab
- 7 Purchase
- 8 Consumed
- 9 Exclamation
- 10 One of David's mighty men. (II Sam. 23:26)
- 12 One of the disciples a receiver of customs
- 15 Assert the truth of
- 17 Ignoble
- 19 Eons
- 21 Four seasons (Abbr.)
- 23 Father of Kish, consequently Grandfather of Saul
- 26 Crush
- 27 Charity
- 29 Till soil
- 31 Beaming with brightness
- 32 Pottage
- 33 Symbol of authority. (Matt. 16:19)
- 35 Strive to throw an opponent, as Jacob did. (Gen. 32:24)
- 36 Symbol of purity. It is often seen on Mt. Lebanon. (Ps. 51:7)
- 37 Behold
- 38 Great numbers
- 39 City of Idumea. (Deut. 2:8)
- 41 Killed
- 42 Exclamation
- 47 Fifty-four
- 48 A single person. (Matt. 6:24)
- 50 1051
- 52 A country (Abbr.)
- 53 Indefinite article
- 55 Electrical engineer (Abbr.)

Answer to Puzzle Number 47:

TOPIET JAPHIA
I HERO OGEE T
RHINE ASENATH
ZINA ERE SLOE
ARE GRAPE SIN
HEALER HAM LA
SIR RAM
RA DAN STRAIT
ARS RAMAH TRY
INED BAD STAR
SOLOMON SHEMA
I ANAT LIAR N
NAHATH BASSET

Questions Answered by The Editor

What should a Christian, offended or wronged, do? Should he ignore the offense, or rebuke the offender? Is it the duty of an innocent one to try to clear up the offense?

First, in Leviticus 19:17, 18, we read these instructions:

"Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself; I am the Lord."

So you see, it would not be right, if there was a clear sin against you, for you to just let it go. There are several reasons why, as you will see.

1. First, you are likely to carry a grudge. That is mentioned twice in the above verses, that we are not to hate in the heart nor bear a grudge. If you do not settle the matter it is likely to be a curse to you and cause you to carry a grudge.

2. Again, if it was a real sin against you, then to ignore it would be to do harm to those who did wrong. You should help people do right, and show them they have done wrong, show them lovingly, and in kindness, to help them to see the truth and their mistake. God said you should "not suffer sin upon him," that is, not allow people to go on without a chance to confess and forsake a sin, that perhaps never came to their mind, and which they might gladly correct.

3. Third, you might be mistaken about the thing that was said. Christians should always take the attitude that they themselves may be mistaken. None of us is perfect. So we should go and try to straighten up anything that we may have done wrong.

Or you may have heard wrong. You cannot be sure that people said or did what you were told they did. Or they might not have meant it as it seemed to you they did. Misunderstanding is sometimes serious when it is let run long, but when a kindly effort is made at once to make peace and understanding, then there is no less of friendship, no sore hearts, no reproach on the cause of Christ.

4. Last of all, you may have

been in the wrong. The criticism of others should do us good. Sometimes the criticism of those who do not love us so much is more apt to be honest and to show us our real faults than the talk of our friends. It may be that the people who talked about you were more right than you suppose. At least a Christian should be willing to listen to them carefully and pray about it and see.

So God says to go and take up the matter with those who you think wronged you.

The Saviour says the same thing in Matthew 18:15-17, as follows:

"Moreover, if thy brother shall trespass against thee, go and tell him his

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Noteworthy NEWS Notes

Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, Tenn., has established a unique pastoral record. There have been more than 21,000 additions to the membership—an average of 13½ new members each Sunday for twenty-eight and one-half years!

Speaker Rayburn Is Baptized Into Church at Age 74

Denison, Tex., Sept. 11 (AP)—House Speaker Sam Rayburn, 74, has been baptized into the Tioga, Tex., Primitive Baptist Church, it was disclosed today.

Only a few close friends of the speaker were present when the ceremony took place Sept. 2. Rayburn had never been affilia-

ted with any church. Primitive Baptist churches are of fundamental theology and are not directly connected with the largest Baptist group, the Southern Baptist convention. Baptism in this church is by immersion.

Observes 15th Anniversary

High Street Baptist Church, Springfield, observed the 15th anniversary of the pastorate of its pastor, W. E. Dowell, on Sept. 9. Dowell, a native of Texas and son of a Baptist preacher, came to High Street from Lynwood, Calif. On the anniversary Sunday there were more people in the Pastor's Bible Class—over 500—than were attending the church when Dowell became pastor 15 years ago. The total Sunday school attendance on Sept. 9 was 2,951, the offering for the day totaled \$3,471.89, and there were 37 additions to the church.

Our Wonderful Bible

(Continued from page 1)

elements—fire, air, earth and water.

Aristotle regarded the heavens as a whirling sphere to which the stars were attached. The heat of friction as the sphere revolved made the stars luminous. He thought the sun and moon were two of "the seven planets," as he called them. The original four elements were listed as wet, dry, hot and cold. Out of them every visible thing was made.

It is not necessary to add other examples. It always seemed strange to me that while none of these ridiculous statements was ever made the basis for a professor's joke within the classroom, some teachers never lost an opportunity for a slur against the Bible. Despite the fact that not one of the ancient errors held by pagan holy men, philosophers and scientists ever found its way into the Word of God, no other book has been so persistently attacked. We have every right to ask, Why should this be so? What is there about Holy Scripture that arouses such antagonism to it?

Let us do with the Bible what no one would think of doing with any other book from olden times, whether religious or scientific. Let us put it to the test of the wonderful advances in knowledge in recent years. There are many places where Moses and the prophets made statements having a definite bearing on various branches of science. Do these re-

veal anything of the prevailing ignorance of their times?

We realize that the writers of Scripture were not preparing scientific dissertations, but they did make many statements that have reference to matters which have been carefully investigated since then. We can easily check these references with the facts. If supernatural wisdom guided the writers of the Bible, it ought to be plainly evident.

Every other book which has survived the centuries gives evidence that God had nothing to do with its authorship, but this one book presents convincing proof that it is indeed the Word of God. In the face of such evidence as we are considering in these studies, all of which may easily be verified, unbelief remains silent.

Think of the Bible and astronomy, for example. The science of astronomy was started in Greece by Hipparchus, who catalogued a total of 1,080 stars in the years 161 to 126 B.C. This count of the stars was still believed to be accurate 300 years later, when Ptolemy put forth his famous planetary theory at Alexandria, in A.D. 139.

It was not until after Galileo invented the astronomical telescope in the seventeenth century that people began to suspect how far short of the truth was this count of 1,080 stars by Hipparchus. Countless millions of stars were found scattered throughout space,

their number being absolutely beyond calculation. It was realized that the Milky Way was a carpet of stars flung across the heavens.

It is indeed a remarkable, undeniable fact that Abraham knew more about this subject than the greatest astronomers to arise 3,600 years after him. In Genesis 15:5 we read how God revealed to Abraham that the stars are without number. The verse contains a specific prophecy based on this fact. Jeremiah likewise wrote, "The host of heaven cannot be numbered, neither the sand of the sea measured" (33:22).

Ptolemy, the greatest name in astronomy prior to the sixteenth century, reduced to a scientific form the ideas held by his predecessors and contemporary students of the heavens. The Ptolemaic system placed the earth at the center of the universe, with all the stars and planets revolving around it. Until the close of the Middle Ages, the ideas of this man, the sole authority on ancient astronomy, dominated the thinking of scientists.

Copernicus, who died in 1543, was the first astronomer to oppose the accepted theory by teaching that the earth and other planets revolve around the sun, while the earth rotates on its own axis.

Of course, these facts are so elementary that they are known to high school students in astronomy. Let us bear them in mind as we open the oldest book in the Bible, the book of Job, which dates from the time of Abraham, about 1,900 years before Christ. That is 1,800 years before Ptolemy, and 3,400 years before Copernicus. In that book a question is asked of the patriarch by Jehovah, "Canst thou guide Arcturus with his sons?" (Job 38:32).

There are two remarkable facts appearing in this question, although they were meaningless for more than 3,000 years of world history. They have to do with a first magnitude star in the northern heavens in the constellation Bootes, a star exceeded in brightness only by Sirius and Canopus. Arcturus, 14,000 times the volume of our sun, with 90 times its light power, was mentioned for the first time in 730 B.C. by Hesiod. It still bears this name.

The facts mentioned in Job are these: There is something about this star which requires it to be guided and it has sons, or satellites. Halley, in 1718, found Arcturus was one of four stars which had unmistakably shifted their position since the days of Ptolemy. Recent advances in stellar photography, made possible by the largest telescopes in the world, have demonstrated for the first time in the history of thought that Arcturus is moving at such a terrific velocity that it is regarded as a runaway star. Yet the old book of Job raises the question, "Canst thou guide Arcturus?" It is also known in our day that this star, like our own sun, may be surrounded by satellites, or planets, appropriately called "sons." Where did Job get such knowledge in his day?

There are other astronomical data to be found in the book of Job. In the verse just preceding the reference to Arcturus is the expression, "the sweet influences of Pleiades." Modern men of science have found that our whole galaxy revolves about Alcyone, brightest star in this little constellation. Whatever the nature of this "influence," it is an observable fact of science which no opponent of the Bible can deny.

In the days of Job, men of learning were teaching that the earth was supported on the backs of elephants standing on the shell of a great turtle, which was swimming in the waters of a great sea. No one believes any such notion today, any more than they accept the Greek mythology about Atlas supporting the heavens on his shoulders. However, we do believe the remarkable scientific statement of Job 26:7, where we read that God "hange the earth upon nothing." What is the source of this knowledge, if it is not the fact that the inspiration of the Almighty gave Job understanding? Here is a man of God anticipating a truth never mentioned elsewhere in literature before the days of Newton.

In another place the rotation of the earth is suggested, Job 38:

(Continued on page 5)

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(Continued from page 1)

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(Continued on page 10)

Our Wonderful Bible

(Continued from page 4)

14 states that the earth "is turned as clay to the seal." The seals of that time were cylindrical devices rolled on soft clay used for records, so that an inscription was transferred from the seal to the clay. Archaeology has recovered many of these old seals.

Job 38: 12, 13 gives still another remarkable word picture. Where we read in our English version of the dayspring taking hold of the ends of the earth, the original Hebrew language has in view the rays of the sun being bent by refraction of the atmosphere toward the horizons, so that warmth and light reach every part of the globe.

It was taught many years ago that the world was flat. Men did not think it safe for a ship to go beyond "the pillars of Hercules," the strait of Gibraltar, into the Atlantic Ocean because they thought the vessel would drop over the edge to the west. Occasionally someone claims that the Bible supports this ancient error, but the facts do not bear out such a notion.

Isaiah 40:22 refers to "the circle of the earth." The Hebrew word rendered "circle" does not speak

of a flat circle on a plane surface, but of a vaulted arch or sphere. In Deuteronomy 4:19, God is said to have "divided [the stars] unto all nations under the whole heaven." That is, each nation has been allotted its own portion of stars. The Southern Cross is never to be seen in the North. Canada does not have the same stars as Mexico. The only explanation for our finding such a statement in Deuteronomy is that Moses knew the earth was a globe, and he knew it by inspiration of God.

When our Saviour spoke of His return "as the lightning," He said, "In that night there shall be two men in one bed . . . two women shall be grinding together . . . two men shall be in the field" (Luke 17:34-36). Here is a sudden event described as taking place while it is night in one place, dawn in another, and full daylight in a third place. Christ was teaching His disciples that because the earth is a sphere, half of it will be in darkness and half illuminated by the sun when He comes again.

Would that we had time to multiply these Scriptures. We know that "Moses was learned in all the wisdom of the Egyptians" (Acts 7:22). As the adopted son of Pharaoh's daughter, and heir apparent to the throne, he attended the finest universities of his day. In these places he was taught by Egypt's wise men, who believed the earth to have originated from pulp, and that man was generated from the slime of the Nile by the heat of the sun. These beliefs of ancient Egypt are referred to in an outstanding work as "a crude mass of myth and legend, typical of other early people." What power kept Moses from including any of this so-called wisdom in the first five books of the Bible? There can be only one answer: Moses wrote by the inspiration of God.

There are no contradictions in this Book. Men do not reject the Bible because it contradicts itself, but because it contradicts them. Let us give it our implicit confidence. God will honor all who will honor His Word.

(The third of six strong articles on OUR WONDERFUL BIBLE by Dr. S. Maxwell Coder. The fourth article appears next week.)

Sinful Silence

(Continued from page 1)

God calls us to speak, we sin if we are silent.

Abstinence from all protest against evil may be the quietest way of living; but does a good soldier of Jesus Christ make his own comfort his first consideration? The Christian may by silence retain his friends and escape from making enemies; but what will his best Friend say of such traitorous conduct? To what end have we tongues but that we may speak the truth with them? We have idle words in plenty, and for these we must give an account in the day of judgment; and if of idle words, which are the ill fruit of the tongue, then be sure we shall be called to account for idle tongues, which yield no fruit at all. Dogs that are always barking are a nuisance, but dumb dogs that cannot bark are utterly useless. In the Kingdom of Christ the not doing of the Master's will is punished as actual rebellion. I cannot give God the service of my tongue by absolute silence; I must use it as occasion requires for His glory and for the good of men.

At the present hour the great crimes of our cities would remain unashamed were it not for a few brave men who dare not enter into the general conspiracy of silence. "Smother it up" is the cry of the cowardice which is too modest to speak of the demon which devours little children. Crime is to be allowed full range, because if we restrain it there will be a howling which may disturb my lady's music on the harpsichord. Good souls of the rose-water school will not play the villain themselves, but they will draw down the blinds for those who do so. "Don't bring a candle, we might see too much, and we might be shocked. What the eye does not see the heart does not rue, therefore never expose evil. Do not ask the Devil to come; but keep it dark for him when he does come." It is time we had done with such pandering to unrighteousness. Take the velvet out of your mouths, O ye whose business it is to denounce sin, lest your gentlemanly whisper of "Peace, Peace," should be the signal for an outburst of contempt and indignation.

Silence concerning public sin is accompanied by the like tacit consent to more private and personal evil. How many of us are partakers of other men's sins by failing to reprove them. The almost entire absence of brotherly rebuke in his own age is spoken of by Thomas Adams, in words which are equally applicable to our own times:

"This one office of love is almost forgotten in the world. Our eyes and ears are conscious of many horrid sins, whereof we make also our souls guilty by our silence. Like chameleons, we turn to the colour of our company. Oppressions that draw blood of the commonwealth move us not. Oaths that totter the battlements of Heaven wake us not. Oh, where is our kindness! Whilst we do not reprove, we approve

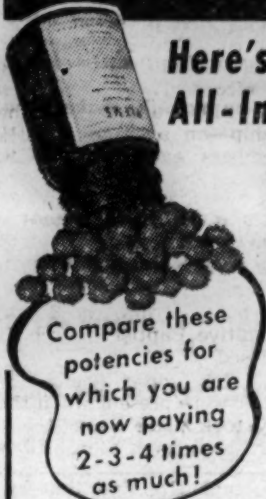
these iniquities. He is conscious of secret guiltiness that forbearth to resist open iniquity. Thou sayest it is for love's sake thou sparest reprehension. Why, if thou love thy friend ever so dearly, yet thou oughtest to love truth more dearly. Let not, then, the truth of love prejudice the love of truth."

In very much the same strain wrote Thomas Boston, and we cannot do better than give his very words.

"Silence is unseasonable when sin rageth and roareth. When men are dishonouring God, it is sad that our

(Continued on page 6)

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Getting the Most Out . . .

(Continued from page 1)

one saw me with \$50, they'd be positive I was a thief!"

I feel much the same way about this message on the ministry. If it is the blessing and help to my brethren that I desire it to be, everyone will accuse me of stealing it from someone else. And I will be frank to admit that I have gone to many successful sources to learn the secrets of anointed service. However, I will reply as did Charles Lamb when critics accused him of plagiarism: "I milked 20 cows to get the milk; but the butter I churned is all mine!" So I have gone to many glorious gardens of cultivated truth to gather golden delicacies for use as ingredients, but this message is my own "tossed salad!" If it is helpful to you in your service for our Saviour, I will be pleased.

Are you getting the most out of your ministry? I think it goes without saying that the average preacher, in various degrees, of course, wastes both time and talent. Why can't every God-called, fundamental, evangelistic, Bible-believing, Bible-preaching minister of the Gospel of Jesus Christ be another Moody, Torrey, Sunday, Spurgeon, Luther or Wesley? Doesn't Elijah's God still live today? Is He not the "same yesterday, and to day, and for ever" (Heb. 13:8)? Isn't He on record as saying, "I am the Lord, I change not" (Mal. 3:6)?

Perhaps you say, "But those mighty men were called and anointed for a special ministry at a special time." That's an easy way to get out of it, but where is the biblical authority for so stating? And what about Romans 2:11 which assures us, "For there is no respect of persons with God"? Would God do for a believing Moody what He would not do for a believing Sumner? Would He do for a faithful Spurgeon what He refuses to do for a faithful Brown, Jones or Smith?

Even without entering into theological controversy about that particular matter, surely no one will deny that he *could* and *should* be making his ministry more effective than it now is! Oh, that it might be true of you and me in our service as with John Geddes, the pioneer missionary to far off South Sea islands. He had such an all-consuming passion for the souls of the natives with whom God had sent Him to labor that there stands today a tablet in his honor with the victorious inscription: "When he landed in 1848 there were no Christians here; when he left in 1872 there were no heathen!"

I think of what one of England's greatest statesmen, Prime Minister Winston Churchill, told his country on that black morning of June 18, 1940. With the courage of a true patriot he addressed them:

"What General Weygand called the Battle of France is over. The Battle of Britain is about to begin. Upon this battle depends the survival of civilization. Upon it depends our own British life and our empire. The whole fury and might of the enemy will be turned upon us. Hitler knows he will have to break us in this island or lose the war. Let us therefore give ourselves to our duty and so bear ourselves that if the British commonwealth and Empire last one thousand years, men will say: 'This was their finest hour.'"

Where are the preachers of this half of the twentieth century who will face the forces of Hell with equal conviction and courage? Where are the pastors, evangelists and missionaries of this crucial hour who will enter each battle with Beelzebub determined to fight such a fight that if it is their final one, even their most bitter enemies will be compelled to exclaim, "That was their finest hour!"? Do you really want to do and be your best for Christ and His church? Will you join that cultured Mexican who prayed following his conversion:

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I am only a link; make me a chain.
I am only a sprinkle; make me a rain.*

What kind of a ministry should we have if it is going to make the most effective impact in our sphere of service? For one thing,

It Should Be a PLANNED Ministry!

Let me emphasize first that by planning your ministry I certainly do not mean any type of planning which crowds out the leading of the Holy Spirit or degenerates into a mere formalism or ritualism. On the other hand, there is a certain element of planning which is essential to achievement. Every successful businessman in the world knows where he is going; he has a plan. The ministry of the Gospel of Jesus Christ is the most important business in the world. It certainly should have more attention, not less.

Bible preachers planned their ministry! Consider how Christ's earthly ministry was a planned one with the Saviour simply fulfilling what had been mapped out ahead of time, even before the foundation of the world (I Pet. 1:18-20). His birth was at a time arranged in advance (Gal. 4:4, 5) and in a manner (Isa. 7:14) decided centuries before. His avowed intention on earth was simply to fulfill the planned will of the Father (Heb. 10:7, 9), and He allowed nothing to interfere with its fulfillment.

Isaiah had Him say prophetically, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed" (Isa. 50:6, 7). And its actual fulfillment was described in Luke 9:51, 53, "And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem . . . And they did not receive him because his face was as though he would go to Jerusalem."

The statement of John 4:4 about the Lord Jesus, "And he must needs go through Samaria," tells of a planned ministry by a minister who knew what He was doing, and why. Everything about His service, from the cradle to the cross, was all according to plan.

Others in the New Testament planned their ministries in advance. Paul, for example, wrote the church at Corinth, "Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries" (I Cor. 16:5-9).

On another occasion he wrote to a young preacher advising him to plan his ministry and fulfill it accordingly. He reminded Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Tit. 1:5).

A good minister will plan his ministry so that every phase gets its proper emphasis. Without careful planning it is so easy to end up majoring on minors and minor-ing on majors! Too many preachers are like Ephraim, of whom Jehovah said, "Ephraim is a cake not turned" (Hosea 7:8). Ephraim was only half-baked; just done on one side! Don't be a "half-

(Continued on page 7)

Sinful Silence

(Continued from page 5)

tongues should be nailed. When men declare their sin, as Sodom, it is sad that in our mouths there should be no reproofs. 'Thou shalt in anywise rebuke thy neighbour, and not suffer sin upon him.' Our tongues testify that we are men, and they should show we are Christians, and in covenant with God, offensive and defensive. 'For the zeal of thine house,' saith David, 'hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.' By this undue silence we are injurious to God in that we do not vindicate His glory, bespattered with the sins of others. His glory, I say, who hath given us a tongue as a banner, to be displayed because of the truth. To run away when we ought to stand our ground doubles the dishonour of God; since He is once dishonoured by the sinner, and then dishonoured again by the silent professor.—Mark 8:38.

"This undue silence is also injurious to our neighbour. We see him pulling down the house about his ears, and yet we will not hinder him; selling his soul for a trifle, and yet we do not bid him rue his bargain. Oh, horrid cruelty! to stand with our tongues in silence when the Devil often casteth our neighbour into the fire.

"It is injurious, likewise, to ourselves; for thereby we adopt the Devil's children brought forth by others, and set down their debts to our own account (Ephesians 5:7-11). Other men's sins that we have witnessed become ours by the silence which gives consent: the flame which burns up their house will consume our own, if it be not quenched with a testimony against it. This silence also leaves a sting in our conscience, which remains inactive in the hearts of some for a while; but when the opportunity of bearing testimony against sin is gone, it bites dreadfully the hearts of those whose consciences are not seared."

A very common form of evil silence is neglect of personal testimony in conversation with individuals. How many of us are guilty here. We can preach to hundreds, and yet feel dumb with a single person: this is a grievous weakness. The rapid spread of the Gospel at the first was largely due to the zeal of individual Christians in communicating the precious truth to their fellows, and it will never spread to any great extent till this natural and simple method is more largely used. No address is so powerful as that which comes in private from heart to heart, with all the living power of a lip warm with love. God is more likely to bless this form of address than any other. There is no escaping from the directness of such an appeal, and it is hard to resist its pleading power.

"Come, George, and walk down the road with me!" was the call of an earnest preacher to one of his hearers. In the course of that walk the preacher's private word had by God's blessing accomplished in George what all his former teachings had failed to do. George yielded himself to Christ, and declared that the personal talk while going along the street was the means of his decision. It is a great delight to the pastor of the Tabernacle frequently to see certain elders in the corners of the building after service conversing with individuals. Are we backward in such labours? Do we altogether neglect them? How shall we answer for it at the last great day?

Doubtless, we lose many opportunities for holy and impressive discourse when we meet with relatives and acquaintances. We are sure to talk, but the talk will not be profitable unless some master spirit will guide it aright. It would be wise to try to rule the conversation, and, like a good helmsman, steer the ship into safe waters. Many have been converted through a gracious remark or a solemn question presented at a fitting time.

In his preface to his "Apples of Gold," Brooks tells us of an incident at table, such as might often happen if it were not for our unholy silence:

"A company of near friends dining

together one Sabbath day, one that was at table, to prevent impertinent discourse, said 'that it was a question whether they should all go to Heaven or no,' which struck them all into a dump, and caused every one to enter into a serious consideration with themselves. One thought, if any of this company go to Hell, it must be I, and so thought another and another, and indeed so thought almost every one then present, as well servants that waited as those that sat at table, as it was afterwards acknowledged; and, through the mercy and blessing of God, this speech so wrought upon the spirits of most of them, that it proved the first instrumental means of their conversion."

In ill company, if our business or our family relationships drive us that way, it will be wise and right to show our colors very distinctly. Then we must be sure to fly our flag by espousing the cause of God, and truth, and righteousness in the most outspoken manner. If we are quiet we shall be considered to be in league with the foe; but if we come out with emphatic courage we shall find ourselves masters of the situation, or at least clear of complicity with evil. We little know the influence of brave words and holy deeds—

For in them all is folded up a power
That on the earth doth move
them to and fro;
And mighty are the marvels they
have wrought
In hearts we know not, and may
never know.

Here is the proper time for remarking that it is not at all an unusual thing for professed Christians to allow the praises of God to lie forgotten in unthankfulness. They live as if the song had gone out of their lives, or as if it had never come into them. Towards God's praise they maintain a silence as of "a cold grave under the deep, deep sea." They have a ready tongue for complaint, but for thanksgiving they are mute as fishes. Our houses ought to ring with praises. If we were only to repeat to others the more noticeable instances of the Lord's loving-kindness to ourselves, our conversation would be a feast of fat things, and God's name would be had in reverence by hundreds who now forget him.

The Lord have mercy upon us for our guilty silence. It is a wonder that the stones have not cried out against us, or the heavens

fallen upon us. Henceforth let our tongues break the bands which hold them in bondage, and let us promote the glory of God by that member of our body which David describes as the glory of the human frame.

—THE END—

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OUTSTANDING BECAUSE IT IS "BALANCED"

Getting the Most Out . . .

(Continued from page 6)

baked" preacher who has gone to seed on any one thing!

Satan has used this subtle method to ruin many a man whom he couldn't get wrong on the three "M's of ministerial ruin: money, maidens and modernism. He has destroyed the usefulness of a multitude of Christ's finest warriors by getting them to ride a hobby of prophecy, worldliness, modernism or some other issue which does need to be preached, but not to the exclusion of everything else or the minimizing of the cross. A planned ministry avoids such a pitfall.

Plan your study hours, your visitation program, your devotional time, your special meetings and every other phase of your service for the Saviour. Especially should the man who wants to get the most out of his ministry plan his preaching. "Hit-or-miss," scatter-shot, unprepared preaching is the most effective method of which I am acquainted for emptying churches and forcing the Holy Spirit of God to write "Ichabod" over the pulpit. *Plan your preaching!*

Preach Against Sin

It may not be popular to preach against sin in your community, but we have been called to be faithful, not honored. The true minister's Bible commands him, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1). Bible preaching includes unsparingly showing God's people "their transgressions" and boldly pointing out "their sins." This is the thought of our text which insists, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2).

Bible preachers must present sin to be as thoroughly abominable and exceedingly sinful as the Word of God describes it. They must portray it after the manner described by Paul in Romans 7:13, "... sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

Well did Dr. W. B. Riley cry in disgust, "Sinful is this perfumed preaching, trite teaching, and thoughtless theology that does not make sin stink." Newman was right when he reminded us, "The one great security against sin is to be shocked at it." The preacher who is not shocked at sin—and doesn't shock his hearers—is failing in his divine obligation before God as His servant.

Something is wrong if you fail to make your hearers feel as David did when he cried, "For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. *My wounds stink and are corrupt* because of my foolishness" (Ps. 38:4, 5).

The average church member has the same attitude as three-year-old Richard did about soap and water. One day his distraught mother, trying desperately to approach the same subject from a more successful angle, sought to reason with him thusly, "But surely you want to be a nice, clean little boy; don't you?"

And Dick somewhat tearfully agreed, "Yes, but can't you just sort of dust me?"

Too many Christians just want to be lightly dusted, and altogether too many preachers are willing to let it go at that! Yet Christ is calling for men of courage and convictions who will toss aside the "dusters" and start out with "mops" to do a thorough job.

Preach against sin within the church: separation from modernism! Shame on these pusillanimous, pussyfooting preachers who never boldly cry out against the apostasy within the World Council of Churches, the National Council of the Churches of Christ, and denominational modernism wherever it happens to be. Does not your Bible say:

"Whoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you,

and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."—II John 9-11?

There is a curse from God upon one who even bids "blessing" upon a modernist! Do you want that woe upon you?

Jude 3 insists, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that *ye should earnestly contend for the faith* which was once delivered unto the saints."

Why?

Because, as the next verse goes on to explain, "there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4).

Every faithful minister has a fight on his hands and that battle is with certain ungodly men inside the church who are denying the Person and work of our Lord Jesus Christ. Shame on that cowardly milkpoker who refuses to war! Shame on that minister who hides his refusal to obey behind a so-called "new evangelicalism" with its changing theology and India rubber convictions. Where today are the "good soldiers of Jesus Christ" (II Tim. 2:3) who are willing to "fight the good fight of faith" (I Tim. 6:12)?

The conviction of our greatest President should be shared by every man who stands behind the sacred desk to minister the oracles of God. Abraham Lincoln said:

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live by the light that I have. I must stand with anybody that stands right, and stand with him while he is right, and part with him when he goes wrong."

Preach against sin without the church: separation from worldliness in all its vicious forms! Preach plainly, positively and boldly against such sins as the modern movie, the dance, lodges, cards, tobacco, liquor and kindred vices.

I know some ministers who preach often against modernism but never mention worldliness to their hearers. I know others who continually condemn various phases of worldliness without ever lifting their voices against apostasy. *Yet both are in the Book!*

We hear many theories advanced as to why our young people are leaving the most vicious trail of juvenile delinquency in American history, but I am persuaded that a major contributing factor has been a generation of preachers who boasted they were proclaiming only a so-called "positive" gospel with no "negative" thundering out against sin, plainly warning of its deadly, damnable pitfalls.

Some months ago during a revival campaign in Michigan I felt strongly impressed to preach on the movies the first Saturday night when we were to have a young people's emphasis. Thinking it to be the leading of the Lord, I widely publicized my topic from the pulpit and over the air, doing everything possible to attract a good crowd. That night the church was filled with both young and old.

I spent considerable time showing the rottenness of the professional movie crowd and the corruption they present both on and off the screen for their devotees to consume. I especially emphasized the emptiness of such a life, conclusively proving that it leads only to despair, heartache and Hell.

At the close, while the congregation remained seated with bowed heads, I asked all present who could honestly face God with the confession that they did not attend the movies to lift their hands. With no small amazement I saw a flood of hands held high and for the life of me I could not see a single person whose hand was not raised. A wave of heartache filled my soul as the conviction came that I had been mistaken

about God's leading for the message, therefore wasting both my time and His in the presentation.

But the Holy Spirit had not been mistaken! After I had halfheartedly called the people to their feet for a verse of an invitation hymn, my attention was called to a young high school girl on the back row violently sobbing with conviction. On about the second verse she almost ran to the front, and after talking with her a moment I turned her over to the pastor's wife for counseling.

Here was the story: A member and leader of the young people's department in another church, her mother had managed to get her out to the services that one night for my special message. Unknown to me, of course, on the previous night she had gone with about twenty other high school young people to a private party at a home where dancing, drinking, smoking and the like prevailed. That night she danced her first dance and smoked her first cigarette. Satan gave her a deep drink from the fountain of sin and she enjoyed it immensely, she thought.

Late that night, as she lay on her bed thinking over again the "thrills" of the evening, she solemnly vowed that as soon as she graduated in the spring she would leave home for the bright lights of the big city and live the kind of life she had tasted that night. There would be no more church, no more Bible, no more religion for her, she vowed.

But the next night God saw to it that she heard me preach plainly on sin, showing the ruination of life and damnation of soul resulting permanently, long after the temporary "pleasures" are past. God used the message to bring such deep conviction to her heart and soul that she ran sobbing to the front to make the two-fold decision: first, to receive the Lord Jesus Christ into her heart and, second, to utterly forsake the movies and all kindred evils.

I honestly believe that I could have preached for three hours that night on "the love of God" without winning that girl. If I had exhausted the biblical description of grace she would not have been saved. Not even an angel from Heaven could convince me that any other sermon I could have possibly preached that night would have reached her. There was but one message—a plain message about sin and its bitter consequences—that could penetrate her hardened heart. The Holy Spirit knew what that message was and laid it upon my heart. *What if I had not preached it?*

Oh, you can tell me that we are in the age of grace and that it is therefore wrong to boldly present anything of a "negative" nature if you want to, but keeping that one girl out of Hell has hardened my heart to all the critics who preach to please the crowd. There have been many others, thank God, but she would have been enough to convince me.

Just this morning a religious periodical crossed my desk which contained a letter written by a young man in Alabama who had attended a youth camp the past three summers where I taught classes in the morning and preached at night. Every year I preached plainly against such sins as the movies, the dance, liquor, tobacco, cards and other forms of twentieth century worldliness. His letter said, in part:

"It thrills my heart to look back at the wonderful spiritual blessings we have had the past three summers—seeing young boys and girls giving their hearts to the Lord.

"It was at Youth Camp that I first felt convinced to separate myself from the world and consecrate myself to God, and giving all praise to Him, I've never turned back. It was also at Camp O' the Suwannee where I first saw the need of developing regular Bible study and prayer, both which have given me stronger faith in and a closer walk with the Lord Jesus Christ."

Brethren, that's what I'm talking about! We are not going to save our young people from the world without a fight which includes crying aloud, sparing not, and preaching pointedly and plainly about sin.

Preach on Current Themes

Another characteristic of a successful preacher is that he is up with the times, he preaches on current themes. Lest I be misunderstood, let me hasten to explain that I am not talking about playing politics, having religious forums, book reviews or ministerial tea parties! That practice is as disgusting as it is deplorable.

Incidentally, over forty years ago Yale's noted educator and literary critic, William Lyon Phelps, told of a minister who spent an entire presidential campaign, Sunday after Sunday, denouncing one of the candidates and extolling the other to a steadily diminishing congregation. When the votes were tabulated and the parson learned that his man had been soundly defeated, he exclaimed in despairing anguish, "Oh, what can I do now?"

A disgusted, unsaved newspaper reporter, who was standing nearby at the time, sarcastically suggested, "Well, Doctor, it looks like there's nothing left for you to do except to preach the Gospel!" *Nothing left but to preach the Gospel!*

On the other hand, about a year ago the Jewish newspaper columnist, George E. Sokolsky, was commenting about the "astounding fact" that Billy Graham had filled Madison Square Garden in New York City—with an additional 5,000 people standing in the street on a cold, wintry day listening to the message over a loudspeaker. He observed that not even a prizefight, a basketball game, or a red-hot political speech draws such crowds in New York.

Then, seeking to explain Graham's phenomenal success, he commented: "The answer is quite simple: He talks religion. Too many clergymen, in their sermons these days, do not talk religion. They talk about everything else. They review books of temporary value; they review Broadway plays; they are amateur psychiatrists; they go in for social action; they turn the pulpit into a political forum. But they do not talk of man's relations to God and of the evil of sin and of the consequences of infractions of the moral law."

Again this non-Christian writer observed: "That is why Billy Graham draws such crowds. The man is not a great preacher, in the style, let us say, of Henry Ward Beecher, but he reaches the conscience of an era that seeks God all over again."

Sokolsky's article, which I clipped out of the Tampa, Florida, *Daily Times*, sagely concluded: "The clergy who fail to recognize that their function is a particular one, fail to meet the issue of our times which is how to bring God back into the home, back into the school and the workshop, back into the church. I have come across clergymen who are Humanists. Man is the center of the universe. Man is everything. They avoid mention of God, but they capitalize science. That, of course, is their privilege, but what are they doing in churches and synagogues?"

He is right, of course, and by preaching on current themes I do not mean turning the pulpit into a political forum. But I do mean that every preacher should apply the Scriptures to the needs of his people. By way of illustration, in times of depression or trial the wise man of God will wax eloquent in Bible messages on prayer, faith and the promises of God. In times of war or trouble he will preach Scriptures on comfort, protection and the love of God.

How many broken, saddened, grief-stricken hearts are all around us! Dr. Joseph Parker, famous minister of London's City Temple, once wisely advised the young preachers he was addressing, "Young gentlemen, always preach to broken hearts, and you will never lack for an audience." There are so many of them around us everywhere!

Preach also on the things the people are thinking about, showing what the Word of God teaches concerning the matter. Preach on capital punishment when your community is stirred about a murder trial; preach on such controversial issues as Bridey Murphy and reincarnation; use the suicide of a famous movie star to show that sin doesn't satisfy. There are literally hundreds of ways of using

current themes to more effectively present old truths.

Permit me to give some examples from my own ministry. Dr. Rice was in Japan and I was supplying his pulpit in Wheaton when the Orville Hodge scandal broke. Hodge was the state auditor in Illinois and the *Chicago Daily News* started an investigation of irregularities in his office which eventually sent him to prison for stealing well over a million dollars in state funds. The week after the full implications of the tremendous theft were published in the press, I announced that I would speak the following Sunday morning on the subject, "Are There Bigger Crooks Than Orville Hodge Still Unexposed in the State of Illinois?" My text was Malachi 3:8-10 and my theme was that a man who robs God is a bigger crook than one who robs his fellow man. The young church needed \$500 or \$600 at the time, but the next Sunday's offering was up about \$200, and by the time Dr. Rice returned a few weeks later

(Continued on page 8)

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THOUSANDS make mistakes in English — and don't know it. It is surprising how many persons say "between you and I" instead of "between you and me"; use "who" for "whom"; and mispronounce the simplest words. Most persons use only common words — colorless, flat, ordinary. Their speech and their letters are lifeless, dull, humdrum, largely because they lack confidence in their use of language.



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Getting the Most . . .

(Continued from page 7)

all bills had been paid and there was money in the bank.

When I was conducting revival services in Texas a few weeks ago, a small nearby community called Mansfield made national news while rioting to prevent Negroes from attending school with the whites. Everyone was excitedly interested in what was taking place in Mansfield, so I used the occasion to announce that on Saturday night I would speak on the subject, "What the Bible Teaches About Segregation!" We had a good turnout and I used II Corinthians 6:14-7:1 as my general text while telling them that the Bible taught that all Christians should segregate themselves from the movies, segregate themselves from the dance, segregate themselves from liquor, from tobacco, from cards, from unsaved companionship, and other works of wickedness. God's Word has far more to say on such themes than on whether Negroes and whites should attend school together.

Last June, when the newspapers were full of President Eisenhower's latest illness and emergency operation, I was on my way to a meeting in Winston-Salem, North Carolina. On the plane I outlined a message entitled, "What Will Happen If Ike Dies in the Next Thirty Days?" Ignoring the political implications, except as a matter of introduction, my main outline was: (1) He Would Go Immediately Either to Heaven or Hell; (2) His Destiny Would Be a Final One; and, (3) It Would Be Impossible for Him to Do Any of the Things for God on Earth He Might Have Wanted or Intended to Do! I enlarged on each of the points, applying the scriptural principle in each case to any one else who might die in the next thirty days. The advertising and the preaching must be honest and scriptural, but there is no limit to what the alert man of God can do in effectively applying the events of the hour to the truth of the ages.

Preach on the Great Bible Doctrines

Every minister who plans to do a lasting work in the hearts, minds and lives of his hearers will need to preach repeatedly on the historic doctrines of the Christian faith. He will need to preach exhaustively on such themes as the virgin birth, the resurrection of Christ, verbal inspiration, the Person and work of the Holy Spirit, the second coming, demonology, Heaven, Hell and other vital themes of the Bible. The minister who has no depth to his preaching will build a congregation with no depth in their lives. Shallow preaching fosters shallow living.

F. L. Patton charged: "The modern minimizer of the Gospel takes a few tablets of the Bible doctrine, dissolves them in a gallon or two of rosewater of sentimentality, puts a little in an atomizer and gently sprays the congregation." No, no; not that!

Call the roll of the great preachers of the past! How did they succeed in drawing the vast crowds into their churches to hear them preach? By giving prizes? By serving suppers? By announcing such hair-raising themes of speculation as "flying saucers" and "men from Mars"? By featuring religious vaudeville acts and other forms of entertainment? They did not! They succeeded by heeding Evangelist Paul's advice to Pastor Timothy: "Preach the Word!" God didn't say, "How shall they hear without a three-ring circus?" He said, "How shall they hear without a preacher?" (Rom. 10:14).

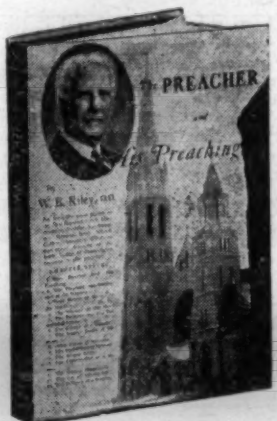
Andrew Bonar, who addressed multitudes weekly in Glasgow, had a very weak voice and an admittedly poor delivery, but the people came and hung on his every syllable because they were assured they would receive "the Word." It was the same with G. Campbell Morgan in London and Spurgeon before him. Likewise with Torrey, Ironside, Haldeman, Gordon and others like them in America. Preach the Word!

A few years ago the *Christian Herald* took a survey to find the type of preaching preferred by the people in the pews and discovered

(Continued on page 9)

Books for Preachers and Christian Workers

For Dedication



The Preacher and His Preaching

by W. B. Riley. Here is a book about preachers and preaching from the pen of a man who pastored one of America's leading churches for nearly half a century. Out of this wealth of experience pastoring the First Baptist Church of Minneapolis, Dr. Riley sets forth sane, scriptural advice for everyone who desires to preach more effectively.

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by John R. Rice. No congregation will rise higher than its preacher! Unless the man in the pulpit determines to pay the price of all-out discipleship he cannot expect his people to accomplish much in terms of sacrifice and success.

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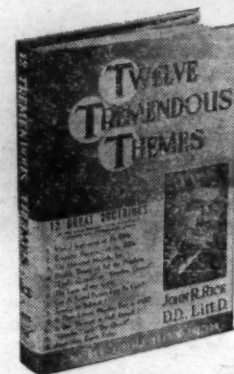
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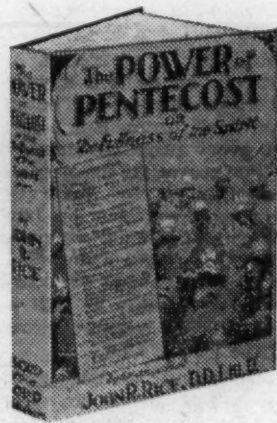
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But . . . I Like Christian Fiction

By Elizabeth Rice Handford

Suppose you dropped into your local Christian Book Store to buy a book for a friend in the hospital. If you asked the clerk for his suggestion, he might show you a current Christian novel. If you are like many Christians, you might answer rather fretfully, "No, I want a *useful* book, not something just to while away his time." For many of us relegate Christian fiction to the children who have time to waste, and the poor, unenlightened housewife who uncomprehendingly enjoys reading something that makes her cry!

For some reason, we're afraid of anything that stirs us to tears, or that moves us to deep emotion. We feel a made-up story is mere entertainment, a fairy tale that doesn't merit our intelligent attention. Our time is just too valuable to waste on Christian fiction.

But how wrong we are! Great Christian fiction can present Biblical truths with such power and forcefulness that a stubborn will is conquered. It can show the small beginnings, and the great consequences, of our choices. You may have a friend dabbling in sin. You may notice, in the myriad details of living, the consequences of that sin. You may see his apparent success, his evident lack of concern, and how capably he lives in spite of that sin. You may not see the conse-

quences of that sin—how the will weakens, and the heart turns more and more to sin until finally character and integrity are gone. Our minds see only a photograph, the meaningless details cluttering the basic issues, so that we do not see the immutable laws of sowing and reaping.

But the Christian novelist, like a painter who leaves out all the unimportant details to emphasize the essentials, can leave out the trivial, extraneous details, and with overwhelming force show the consequences of sin.

Great Christian novels are not simply made-up stories. In fact, the closer an author sticks to life, the more faithful he is to the truth that character determines destiny, the greater his story is likely to be. Around us every day in people we know well are the conflicts and great issues of life that make the fabric of a novel.

In *Pilgrim's Progress*, the characters are not complex—Faithful is always faithful, Timorous is always afraid. In real life our motives and actions are mixed; we are not wholly yielded to one purpose in life. To that extent *Pilgrim's Progress* is not an exact portrayal, yet the dominant effect is certainly true to life, showing the struggles a Christian faces on his way to Heaven.



E. R. Handford

Lew Wallace, a Union general in the civil war, started a novel to show how preposterous Christ's claim was to be the Son of God. But as he read the Scriptures for background material, and wrote his story, his heart was stricken by his own need for the Saviour. *Ben Hur* was the tremendous result of his conversion. The thoughtful reader cannot help but be moved by that tale, fiction though it is, of men who sought Christ, and who died for Him.

The world knows the value of the novel as a means to indoctrinate people. That is the main reason Soviet Russia subsidizes her novelists, actually telling them what to write, and censoring carefully every word. The emotions and convictions created by a story might well do more to cause revolution than any other cause. Harriet Beecher Stowe chose the novel as the way to illustrate the evils of slavery, and *Uncle Tom's Cabin* stirred the passions and convictions that made emancipation inevitable. There are countless examples in secular literature. Why should not Christians take advantage of such a powerful medium to drive home immortal issues of Heaven and Hell, right and wrong, the rewards of living for Christ?

"But so much Christian fiction is mediocre!" you complain. And, of course, you are right. Many Christian novels are not profound. They are rather simple stories, perhaps not touching on these infinite issues that are the essence of great Christian fiction. They may not be superbly written. They may have flaws in plot and characterization, the kind of thing an English teacher might criticize. And yet they have value.

The primary purpose of Christian literature is not to entertain. Yet we need relaxation and entertainment. Surely a simple, sweet story, that builds fine ideals, and pictures as normal a happy Christian life, is much better than the entertainment the world offers.

I have heard some criticize the novels of Grace Livingston Hill. They say the plots are all the same—a poor girl meets a rich boy, and they live happily ever after. Yet Mrs. Hill's stories are wholesome, they are delightfully interesting and captivating, and they set ideals that can last a lifetime. Isn't that better than the shoddy, cheap entertainment of some television shows and comic books?

Recently *The Sword* ran serially

Getting the Most Out . . .

(Continued from page 8)

that ninety per cent of them wanted "Bible-centered exposition, the Gospel as it applies to everyday living." They further expressed themselves as wanting no time limit on their pastor's sermon. One spoke for the majority when he said, "If a preacher has anything to say to my heart's need, an hour is not too long; if he hasn't, five minutes is too much."

Perhaps I should mention here that no preacher is a real preacher of Bible doctrine who fails to expose the false as well as to exalt the true! The world is full of well-paid preachers who have a philosophy akin to that of the dying Irishman. A friend at his bedside piously inquired, "Well, Pat, have ye made peace with God and renounced the Devil?" And with typical Irish frankness Pat replied, "I've made peace with God all right, but I'm in no position to antagonize anybody!" There are too many Pats in the ministry who are afraid to denounce error for fear of antagonizing the hand which feeds them—bread and butter preachers!

I have heard Dr. Rice tell on numerous occasions how a little old lady came up to him and said, "Brother Rice, we have the nicest little preacher. He doesn't meddle with politics or religion, either one!" I'm afraid our ministerial woods are full of preachers just like him. Old-time Methodists vowed to "renounce the Devil and all his works" when they joined the church. Should Gospel preachers be satisfied with anything less? On the contrary, the faithful soldier of the cross will level his guns on "Christian Science," Mormonism, Seventh-Day Adventism, British Israelism, "divine healing" so-called, the modern tongues babble, and all other false philosophies of human error.

In addition to doctrinal error, there are times when God's man must attack scientific error if he is to be true to his calling. Right now I am thinking of the hypothesis of evolution, whether it be Darwinian evolution or theistic evolution.

Bob Ingersoll was an agnostic who traveled around the country lecturing on alleged errors in the Bible and charging folks \$1.00 to hear him tell what he didn't know, for an agnostic is "one who doesn't know." On one occasion, shortly after being soundly defeat-

that fascinating fiction, *Black Rock*. It had almost been lost in the shuffle of new books coming out. It was out of print until the *Sword* published it this summer. Yet many a young man will read that thrilling story and determine in his own heart, "Yes, I'll stand true. I'll do what's right. I'll serve the Lord, just like Graeme and Craig and Nelson did, for the rest of my life." And the years may pass, and the actual incidents of the story fade from his mind, but in his heart will remain that sober pledge he made while reading *Black Rock*, "I will serve Christ, and be true to Him!"

Surely good Christian fiction, that saturates the mind with spiritual truths, that makes clear the great issues of life, that compels the heart to full surrender, surely good Christian fiction is worthy of your time.

ed in the race for the governorship of Illinois—the defeat coming (Continued on page 10)

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Here's Your Answer

(Continued from page 4)

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Getting the Most Out . . .

(Continued from page 9)

largely through the efforts of the churches—he boasted that the inventor of the gas jet had done more for mankind than the One called "the Light of the World."

Getting carried away with the enthusiasm of his infidelity, he shouted, "Tell me one worthwhile thing this Christ has ever done! Speak up if you know; tell me, tell me!" When no one responded he grew still louder in his insistence that someone speak up.

Finally an elderly lady in the rear slowly stood to her feet and softly said, "Mr. Ingersoll?"

"Yes, madam."

"I can tell you one worthwhile thing Christ has done."

"What is it?"

And to the definite chagrin of Boasting Bob, but to the extreme delight of the crowd, she replied, "He kept you out of the Governor's chair in the State of Illinois." He did, too! And every preacher worth his salt ought to be in the thick of that fight which stems the forward march of infidelity and iniquity.

I remember an incident along this line which took place during my first pastorate at Pontiac, Illinois. The ink on my sheepskin had hardly dried before an "undenominational" evangelistic team set up a big tent in the heart of town which they called "The Pavilion of Prophecy" and with an enormously expensive, extensive advertising program began their first service. The subject was some hair-raising sermon about whether Hitler would rule the world (it was during the fiercest fighting of World War II) and a motion picture was an added attraction, as I now recall.

To anyone at all familiar with the deception and misrepresentation of that particular sect, it would have been obvious that it was a Seventh Day Adventist spearhead for the beginning of a work in that area. However, I was like the Ephesian disciples who responded to Paul's query concerning the Holy Spirit, "We have not so much as heard whether there be any Holy Ghost" (Acts 19:2). I hadn't so much as heard that there were any Seventh Day Adventists, except in an abstract sort of a way.

The first (and last) night I attended their meeting I discerned an abundance of false doctrine. The following Sunday, both morning and evening, I tactfully informed my congregation as to their identity, adding a few warm words of condemnation for their abominable doctrines.

News travels fast and "all-out war" was soon declared between the "kid Baptist preacher," as I was slurringly called, and the Adventists. With every means I could get at my disposal I fought them and exposed them. The leader of the group vilified me with strong language and described me as worse than an ignoramus. A Roman Catholic girl who had started meeting with them decided no man could be as low and limited as he described me, so she determined to hear me for herself. An advertisement of a sermon on Hell during our winter revival campaign attracted her still more and she came, was convicted, then returned a second time and was saved. I baptized her and she became an ardent worker for the Lord.

Shortly after that, the Adventists picked up stakes and quietly left town, defeated. We need preachers today who will fight error and warn their people lest they be "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

It might be well to add a word here and say that whether your message is doctrinal, expository, textual, topical or what, prove every point you make honestly with Scripture. I say "honestly" because some ministers think nothing of taking a text out of context in order to "prove" their point. Brethren, that is dishonesty of a very low order!

I heard Bill Rice tell with no little humor about a speaker who came to his boyhood Texas town following World War I and announced that he would speak at

the high school auditorium on the touchy subject of "Bobbed Hair." On the designated night Bill went with his folks and found the building packed to the doors.

The speaker said, "I will give you three reasons why every woman should have bobbed hair. First, it saves time and makes it easier to comb. Just a few strokes on each side and it's done." Of course, he neglected to mention the scores of bobby pins, curlers, and the work of putting the hair up every night—which takes every bit as much time as combing long hair.

He said, "Second, short hair is healthier. As you grow older there are multitudes of tiny germs that can hide in long hair." But he failed to say that it is the short-haired men, not the long-haired women, who often become bald from loosing their hair.

It was his third point, however, that was his real "clinger." He

said, "Furthermore, I will prove it to you from the Bible that Jesus Christ Himself advocated and even commanded short hair." As this dramatic statement was soaking into the minds of his hearers, he was carefully turning in his New Testament to a passage from the Olivet discourse. It was in the days when women wore their hair in a knot on the top of their head and when he located the place, he said, "Here is what our highest authority, the Son of God, commanded in the Holy Bible: 'top knot, come down!'"

That did it! Women went in droves to the local barber and Rice jokingly said that it was two months before a man could get

(Continued on page 11)

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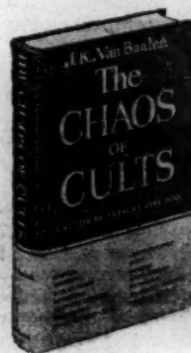


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Preachers SHOULD Buy Good Books

By Dr. Wilbur M. Smith

Professor of English Bible, Fuller Theological Seminary

Many ministers sin, consciously or unconsciously, but deliberately sin, in spending hundreds of dollars for secondary objects, more or less unrelated to their ministerial work. I know men in the Christian ministry today who spend more money for one automobile than they spend on books in forty years of their lives, and their ministry shows it. Automobiles are indispensable, but they too often impoverish a clergyman's life. When a minister drives me around in a highly expensive car, and I walk into his library and see nothing but a collection of worn commentaries that were passed down to him by some octogenarian, or were the gifts of some dear minister's widow in his congregation, old commentaries which are of no particular value today, big sets of anthologies of literature, and compendiums of history, which look nice but do not have any relation to the Scriptures, I know at once that that man is not feeding his people with the wonderful things that are to be found in the Word of God, that his preaching is going stale, that he is restless in the ministry, and

that he is not producing sermons or messages of superior quality. This is not right, either to the Lord who called us into the ministry, or the congregation which is paying our salaries. In fact, I really believe that the failure of many men to read the best books they can afford dealing with the Scriptures, continually digging into this great gold mine of divine truth, and being thrilled every day with new and fascinating discoveries, the failure of men in the ministry to give themselves wholeheartedly to a study of the Word of God, is one of the deepest reasons for the present impoverished and anemic condition of the Christian Church, and the root cause of the terrible and tragic restlessness which possesses so many thousands of ministers throughout our country. Of course, no man can be driven to work, nor does he want to be. A man is not going to be a Bible student unless he has a love for the Word of God in his heart; but I do believe that when a man discovers he does not care to study, and finds his preaching drying up, and his messages becoming dogmatically harsh, the



Dr. Wilbur M. Smith

mere repetition of old phrases, he should make it his daily prayer that the Spirit of God would quicken anew in his heart a real love for Bible study, and the courage to rigidly discipline himself in these matters every day.

Getting the Most Out . . .

(Continued from page 10)

a shave again. They wanted short hair anyway and now Jesus Christ had said in the Bible that they should have it.

Or had He?

Well, our Lord had said something like, "top knot, come down," but not as the ladies' friend in Texas applied it. His statement in Matthew 24:17 was, "Let him which is on the housetop not come down to take any thing out of his house."

Don't laugh! I have known some fundamental preachers to use as little logic (or less) in "proving" some of their points. If the matter is true, there are enough passages in the Bible which will prove your point without stooping to ministerial dishonesty. If there are no passages in the Bible to prove your contention, you have no business preaching it! Be honest with your hearers if you want their respect and their ear.

When I was just starting out in the ministry I was impressed one day with the repeated statement in Isaiah, "His hand is stretched out still," and promptly began preparing a message on the love of God, showing how God's hand of mercy is continually stretched out to sinners in spite of repeated rejections. However, I had not gotten far before I discovered that the expression, "His hand is stretched out still," referred not to love and mercy, but to wrath and judgment! I immediately scrapped my sermon plans since their are more than enough passages which do say that God loves sinners in spite of repeated rejections without twisting verses to suit my fancy.

The "Thus saith the Lord" is the only thing that counts. No one

is interested in your opinions, theories, guesses, or what-have-you! I'm certainly not interested at all in yours and it is highly doubtful that you are in mine. Preach the Word!

Over three-quarters of a century

ago Bishop Matthew Simpson wisely wrote:

"The preacher who quotes much of the Bible has, not only in the estimation of hearers the authority of 'Thus saith the Lord,' but there is also a divine unseen power so joined to those words that they cannot be uttered without fruit. The words of man,

however forcible and however beautiful they may be, are but words. But the words of the Lord revealed to man and for man have connected with them a divine power beyond the words themselves. How this is I may not be able to

(Continued on page 12)

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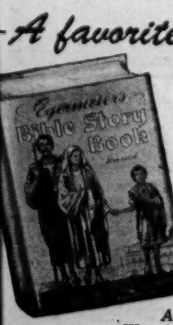
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The Tragedy of Gathering a Library of Inferior Books

Dr. Wilbur M. Smith in his book, *Profitable Bible Study*, quotes this unusual paragraph on building a library. It is taken from *Literature of Theology* by Bishop John Fletcher Hurst.

"That the average library of the Christian layman and of the minister of the Gospel is poor beyond words, is a lamentable fact. Many of the books are of such inferior authorship as to unfit them for even storage in any home of people either intelligent or hoping to be intelligent. Such books have drifted in because they are radiant with glaring and realistic pictures, or are bound in captivating sheep or calf, or are presented by well-meaning friends, or have been bought in lots at auction under the hallucination of cheapness, or because of some other apology for the existence of the trash. If two-thirds of the shelves of the typical domestic library were emptied of their burden, and choice books put in their stead,

there would be reformation in intelligence and thought throughout the civilized world. A poor book is dear, and a good one cheap, at any cost. One's best book is that which treats best the subject on which one most needs light, and which one can get only by planning, by seeking, and often by sacrificing. One such book is worth more than all the diamonds of Golconda or the pearls of Tutu-corin, and sweeter than all the perfumes of Araby the Blest. It is a friend for all seasons, and remains true to the eighties, and beyond, if they come. Better one shelf of such treasures than a shipload of literary driftings from the dead pyramids of publishers who sell slowly and of authors who fail quickly."

Getting the Most Out . . .

(Continued from page 11)
tell; but we have illustrations throughout Holy Scriptures."

Preach Evangelistic Messages

Every preacher, teacher and Christian worker ought to have a strong emphasis on evangelism. Someone has said, "Live and preach as if Christ died yesterday, rose again this morning, and was coming back tomorrow." George W. Truett, a mighty man for God himself, says that when one of England's greatest preachers was asked to put into a single sentence a word of counsel for his fellow ministers in England and around the world, that giant for God replied, "Oh, brother preachers, make it plain to the people just how to be saved!" Any minister is a tragic failure who does not succeed here.

Matthew Henry said, "I would think it a greater happiness to gain one soul to Christ than mountains of silver and gold to myself." The greatest business in the world is still that of bringing men to the Master.

Sometimes ministers shrug off their evangelistic responsibilities by saying, "But I'm a Bible teacher!" Then teach such evangelistic chapters as John 3 (the new birth), Luke 19 (Zacchaeus), Luke 15 (the ninety and nine, the lost coin, and the prodigal son), Romans 3, Isaiah 53, Mark 15 and other glorious gems of the Gospel for sinners.

Some say, "But pastors are called to feed the sheep!" Granted; but they'd better get out and rustle up some sheep to feed! But in the Bible sheep represent lost people as well as saved. Remember that the command of II Timothy 4:5, "do the work of an evangelist, make full proof of thy ministry," was given to PASTOR Timothy! This command may not primarily mean, as I heard one young pastor express it, "go out and hold revival meetings." But it does mean that you are failing to "make full proof of thy ministry" unless you have a heavy evangelistic emphasis.

William T. Hall, answering the question, *What is Evangelism?* wrote:

"It is the sob of God.
"It is the anguished cry of Jesus as He weeps over a doomed city.

"It is the cry of Paul, 'I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.'

"Evangelism is the heart-wringing plea of Moses, 'Oh, this people have sinned . . . yet now, if Thou wilt forgive their sin . . . ; If not, blot me, I pray Thee, out of the book which Thou hast written.'

"It is the cry of John Knox, 'Give me Scotland or I die.'

"It is the declaration of John Wesley, 'The world is my parish.'

"It is the prayer of Billy Sunday, 'Make me a giant for God.'

"It is the sob of a parent in the night, weeping over a prodigal

Workmen Need Tools; Preachers Need Books

By Dr. John R. Rice

Preachers need help. Books are as necessary for preachers as maps for travellers. Mothers with nursing babies must, they say, "eat for two"; and so preachers when

preacher and of a great Christian."

Yes, "do the work of an evangelist!" It might be well to add here an admonition: Don't be afraid to have revivals. My own pastorates were the most blessed and fruitful when I had two or three revivals a year—not counting missionary conferences, Bible teachers, and what-have-you! Without evangelism you will dry up and blow away—and perhaps you ought to!

Never lose sight of the truth that the aim of every preacher is to be the souls of men. Not long ago a professor at a highly respected Christian college told his students that the main business of believers is not soul winning but glorifying God. Apparently the learned professor forgot our Lord's teaching that "Herein is my Father glorified, that ye bear MUCH FRUIT; so shall ye be my disciples." It is totally impossible to really glorify God through your

they read must read for many. The unfed preacher has an unfed people. The pastor who has not been inspired and blessed before going into the pulpit will leave his people unblessed and uninspired. Of course the preacher needs his Bible, but preachers also need help to understand the Bible, need encouragement, inspiration, and illustrations. The best Bible preachers used books. Moses was learned in all the wisdom and knowledge of the Egyptians (Acts 7:22). Daniel learned by books (Dan. 9:2). The aged Paul wrote to Timothy particular instructions to bring him some books and parchments when he, Timothy, should come to Rome to visit him (II Tim. 4:13).

I hope my preacher brethren can little by little get some fine, sound, fundamental books as a basis for your library working tools. Many books, perhaps, you do not need. Some would be a waste of time and money. Some would be positively harmful. Others can be a very great help. I suggest that preachers buy carefully, after much prayer, that they do not buy every new book that comes out.

life apart from obedience in the winning of the lost to Jesus Christ. Incidentally, the Williams translation of the latter part of that verse in John 15:8 is: "in this way proving yourselves to be real disciples of Mine."

"Preach the word . . . do the work of an evangelist."

(Next week we will discuss the "prepared" ministry and the "empowered" ministry!)

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